

REASONS

Monarchie.

Syn. 8. 60. 52

Set forth by Robert Mason
of Lincolnes Inne
Gent.

3. Tuscul.

Munus animi est ratione uti.



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To the right Honorable
sir Iohn Popham
knight, Lord chiefe Iustice of
England, one of her Maiesties most
honorable priue Counsell : and to
the rest of the Iustices
of Assise.

Right Honorable,
as *Æneas*, in his
most distressed e-
state, sought succour of
Queene Dido; So doth
reason, in her more than
balse exiled condition
implore your Honors as-
sistance. If there be cha-

A 3 rita-

The Epistle.

*ritable duetie to defend
the Innocent from op-
pression, there is no lesse,
to ayde Reason against
the deprauers of her sin-
ceritie, and obscurers of
her worthinesse. Under
God, our most gracious
Queene, Defendresse of
the Faith; vnder them
both, you are uphold-
ers of Reasons Monar-
chie.*

To

The Epistle.

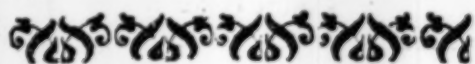
To your religious, honourable, and vertuous protectiōs therfore haue I aduentured to present her Dignitie, knowing you regard her excellencie no lesse, thogh it want glorious ornamēts, than Darius did the friendship of Zopirus, in his mang'ed and miserable seeming disaster. Patronize, I beseech you,
A 4 his

The Epistle.

*his labour, and pardon
his boldenesse, that most
humbly praieth continu-
ance and increase of ho-
nour and happinesse to
your Lordship.*

Your Lordships
in all ductie,

Ro: M:



To the Reader.

THe farre traueller by
Sea, vseth his Carde
and Instruments, &
all his indeuoure, to finde out
the course of a long and dan-
gerous voiage. Wherein, the
vncertaintie of the thing hee
seeketh, causeth him often to
faile his purpose. But in this
course which I direct, the
Reader shall not haue occasi-
on to aduenture any such ha-
zard, albeit the matter sought,
be as precious, as whatsoeuer.
Reason, which euerie man
should

To the Reader.

should lodge in his owne bosome, is it which I aduise to be enquired; whereof, as men, by their originall natures doo participate, so ought they, by their reasonable Discretions, gouerne the whole course of their liues. Her excellencie can not in wordes bee expressed, which causeth her rudiments to bee so slenderly followed: Reason is in the son of God, perfect, pure, & true: But in men, corrupted: what is there that she doeth not in some measure search into? Her viewe pearceth into the earth,

To the Reader.

earth, and all the Elements. The powers of heauen and Angels, into all things that may be comprehended with vnderstanding; And farther, euen into things that are mysticall, & aboue the compasse of her selfe : For though shee cannot reach into the depth of eternitie, and the sauing of soules: yet she bringeth to the knowledge of God, and beliefe in his mercies (whereby this saluation is wrought) being a mysterie farre aboue the capacitie of men. Whatsoever concerneth vs, either in regard

To the Reader.

gard of this present world, or otherwise, Reason sheweth, that it was possible to Gods power, agreeable to his Iustice, and mercie, answerable to his will and promises, and besecming his glory, behoufull to manifest our basenesse, & necessarie for our welfare. By her powerfull argument, she is able to put vngodlines it selfe to silence; wherupon it is fitly concluded, that credit is not to be giuen to the outward person, but to the diuine thing within the person: whereby is meant, Reason, whose

to the Reader.

whose originall purenes, is in some measure hereafter discovered.

That this right Reason is corrupted in men, none can doubt, if they behold themselves truly what they are, in respect of what they should be. Wherefore, if Salomon therby found out the imperfections of his life, and hath not spared to leaue to the publike view of the worlde, his errors manifested, and the struiuing hee had to reforme the same, no man hath Reason to be ashamed, secretly,
and

To the Reader.

and priuately, in the closet of his owne hart, to view his digressions and slidings from reason; and in deuoer the composing of his actions to the rule and order of Reason. In treating of these things, I haue rather bent my selfe, to satisfie the Reader out of the opinion of the learned, & Reason her selfe, then vpon any imaginations of mine owne. I pray thee therefore take in good part my labor, & good will, & giue the subiect wherof I intreate, thy furtherance, howsoeuer thou mayest bee
plea

To the Reader.

fed with the maner of handling. And let me desire (as Iustus Lipsius in his booke of Constancie) that thou wilt reade twise before thou once censure it; and I shall be beholding for thy paines, and wish part of all Gods good blessings towards thee. Farewell.

Thy euer wel willing
friend, R.M.



Hexasticon amici cuiusdam.


*Dent alij mentis vana deliria vana,
Tu Masone tuis, vile dulce dabis.
Lumine tu cæcos, mæstos solamine vero
Imbuis, errantes tu ratione regis,
Vine, studeto, vale, rationis discite vena,
Et dote ingenij perge beare tnos.*

REASONS

Monarchie.

Sect. I.

The dignitie of right Reason.

 **A**S I intend not in this Discourse, to meddle with matters of State, and gouvernement of Countries and Kingdomes, being farre aboute my iudgement. Yet am I bolde to make some discouerie of the vnderstanding of right and vncorrupt reason; and of her excellent qualitie, place, and condition; and the dominion and authoritie shee ought to haue ouer the affections,

Etions, passions, and actions of euery particular man, which being truly knowne, men may the better containe themselues in obedience and duety to authoritie and commaunde. This labour I hold my selfe bound to vndergo, by the lawes of God, of nature, and of my countrie, lest I should otherwise charge my selfe with an idle imploying of my leysure. Because Reason is a qualitie, which euery man challengeth to inioy, by a proper and peculiar fruition in himselfe, solely by the course of his originall deduced nature from the beginning of all antiquities, echone holding an vnremouable opinion, that the courses and directiōs which they take in hand, proceede of Reason, and are warranted thereby. Yet for that it is most apparant, that corruption is entered into the nature of man, and their mindes, and reason, are impaired from that
anci-

ancient primarie perfection, where-
with the first created man was endu-
ed; it shall be very necessary, that all
men, very aduisedly, and with deepe
consideration, search, and examine
themselues concerning this point, that
finding their errors; they may the
better, and more aduisedly, reforme
their faultes.

Right and true Reason, as it ought
to haue a gouernment generall, so
doth it teach how to gouerne particu-
lars: and by teaching gouernment, it
instructs howe to obey, which is one
speciall marke I aime at. For if she, as
the true Princes and Queene, beare
the Regall, and Monarcall place, and
onely she ought to raigne ouer all
passions, and affections; then no
doubt but she hath, or should haue,
many Subiects that ought to be disci-
plined, gouerned, and kept in order
by her authoritie: the repugning

whereof is a kinde of rebellion.

If this be a true position, *Regnum est parcere subiectis, & debellare superbos*: This conclusion must rightly follow, that all those, either affections, passions, or fancies, which stubbornly oppose themselves against their Prince, or reuolt from their dutie, ought to be corrected as rebellious, or at least, as disturbers of the peace of their Queene, lest their outrageous intemperature turn to their own subuersion; for it is a most cleare & resolu'd consequent, that take away order and gouernment, there presently follows horror and confusion: which ruine, as it often falleth out in great kingdoms, among multitudes of men, so yet originally do these defects commence in the particular errors of some speciall priuate men, for from some small beginning the greatnes thereof must needs proceede: therefore, ob-
stare

stare principijs maxime innat. It is very behoofefull to withstand the beginnings.

Such is the dignitie and maiestie of right and true reason, that she hath a place aboue all earthly, corruptible, and mortall things; aboue the Sunne, the Moone, the Starres, and Firmament of heauen, aboue the Angels themselues, euen in the Sonne of God, in the presence of God himself, as by this ensuing discourse shall be made manifest.

Sect.

Sect. II.

The Soule is the substance, and Reason a qualitie thereof.



Efore I can fittely enter into the definition of Reason, being a qualitie in a substance of higher valewe, I must borrow leaue, for a fewe words, concerning that substance whereof reason is this qualitie, for out of that will be found, a way, how to discover the trueth of all that ensueth, and ought to be vnderstood.

The Immortall Soule of man is this substance, which among Christians is not doubted, and being learnedly handled by writers, taught by diuines, and conceiued and vnderstood by all, I will leaue to speake therof in any

any manner of perswading others to giue credence therevnto, and onelie touch the same, so farre forth as may discouer the excellencie of reason.

Hermes treating of the soule, saith; It is the garment of the minde, and the garment of the Soule is a certaine Spirite, wherby it is vnited to the body: and this thing is that which wee properly call Man, that is, a heauenly creature, not to be compared to beastes, but rather with the Gods of heauen.

Plato saith, that the ancient and holie Oracles are to be beleeued, which affirme mens soules to bee immortal.

Pithagoras held opinion, that the Soule is a bodiless and immortal substance, put into this bodie as into a prison for sin.

Architus saith, that God breathed reason and vnderstanding into man.

Hermes in
his Poemā
der cha. 10

Plato in li.
11. de Le-
gib. epist. 2.

*Plat. in his
Timens, &
third book
de Republ.*

*Plato in
Phædon li.
10. de Re-
pub. in mat-
ter of state
in his Al-
cibiades.*

*Plat. in his
first booke
of Lawes.*

*Aristot. lib.
3. de Anim.*

Plato saith, that God created man by himselfe, yea and his liuer, and his braine, and his senses, which is vnderstood to be the soule, endued as well with sence, as reason.

But speaking onely of the reasonable Soule, he saith, that the Soule of man is very like the Godhead, immortall, reasonable, vniforme, vndissoluble, and euermore of one sort, which are conditions that can not agree, but in things most diuine: And therefore at his departing out of the world, he willed his soule to returne home to her first originall. And in another place, he maketh bold, to terine it to be kinne vnto God, that is to say, euerlasting, and of one selfe name with the immortall ones.

Aristotle saith, that the soule of man commeth from without, and not of the seede of man, as the body doth, and that the soule is the onely part in

vs that is diuine, which is as much, as if he had said, immortall.

Cicero hath two excellent sayings in this behalfe, The originall of our soules and mindes, (saith he) can not be found in this lowe earth: for there is not any mixture in them, or any compounding that may seeme to be made, or bred, of the earth; neither is there any moysture, winde, or any fiery matter in them. And his reason in that place is, that no such thing could retaine in it, the power of memorie, vnderstanding, or conceipt, to beare in mind things past, to foresee things to come, & to consider things present, which (saith he) are matters altogether diuine; concluding, that because it consisted not of any elementall matter, it must needs be immortall.

In another place he saith, that betweene God and man, there is a kindred

*Li. I. quæst.
Tusc.*

*Cic. lib. 2. de
nat. Deor.*

red of Reason, as there is betweene man and man, a kindred of blood. That the fellowship betweene man and man commeth of the bodie, but the fellowship betweene God and man commeth of God himselfe, who created the soule in vs. By reason whereof (saith he) we may say, wee haue aliance with the heauenly sort, as folkes that haue discended of the same race and roote.

Seneca in his booke of Comfort, writing of the death of the Ladie *Marcia* hir son, saith, he is now euerlasting, and in the best state, bereft of this earthly baggage, &c. which he inferred for the most excellent comfort of all, to be, when the soule is departed from the body.

Out of the learning which it seemeth *Hierocles* had from *Pithagoras*, he very considerateliē, and deepe lie entering into the mindes of the wicked,

*Seneca in
lib. Conso-
lationis &c*

*Hierocl. ca.
10.*

ked,saith,that the wicked would not haue their soules to be immortall , to thintent they might not be punished for their faultes : But yet (saith hee) they preuent the sentence of their Iudge,by condemphing themselues vnto death before hand.

Plotinus, who wrote many excellent treatises concerning the Soule, and tooke great paines therein, saith, mens Soules proceede not of their bodies , nor of the seede of their parents,but are as ye would say, grafted into our bodies by the hand of God.

The Soule (saith hee) hath had company with the Gods, and is immortall , and so would we say of it (as *Plato* affirmeth) if we saw it faire and cleere. But for as much as we see it commonly troubled, we thinke it not to be, either diuine, or immortall. Neuerthelesse (saith he) he which will discerne the nature of any thing perfect-

Plotinus of
the being
of the soul
lib. I. *Enead*
4.

Plotinus in
his booke
of doubtres
concern-
ing the
soule cha.
26.27.

fectly, must consider it in the very owne substance, or being, vtterly vnmixed with any other thing; for whatsoeuer is added else vnto it, doth hinder the perfect discerning therof. Therefore let euery man behold himselfe naked without any thing, saue himselfe, so as he looke vpon nothing else, saue his bare soule: and surely, when he hath viewed himselfe in his owne nature, merely, as he is in respect of his minde, he shall beleue himselfe to be immortal; for he shall see, that his minde aymeth not properly at the sensible and mortall things, but that, by a certaine euerlasting power, it taketh hold of things that are euerlasting, and of whatsoeuer is possible to be conceiued in vnderstanding. Insomuch, that euen it selfe becommeth, after a sort, a very world of vnderstanding and light.

Galen, after hee had most curiously

fly searched into the nature of Elements, & as much as he could, fathered the causes of all things vppon the Elements: yet is inforced to confesse in his booke of the doctrine of *Hippocrates* and *Plato*, that the Soule is a bodiless substance, whereof the body is onely the chariot, making a difference betweene the corruptible and immortall part of man.

The Turkes, Arabians, and Persians holde firmly, that the Soule of man was breathed vnto him of God, and so consequently, incorruptible, and immortall. Besides, many other strong resolutions amongst the Philosophers; the very Caribies and Cannibals acknowledge the immortalitye of the Soule.

I omit to mention what is contained in the holy and sacred Booke of God, and writers of diuinitie, because I would haue the most absurd that

of Maners
of the soul

In the *Al-
caron* 179
25, & 42.

The Sto-
ries of the
East and
West In-
dies.

that liue, repaire to learne of such as were altogether prophane : if they scorne (as many doe) to peruse the Booke of God.

What moued all these, and many millions besides ; nay, in a manner, the whole world, to acknowledge the excellent immortalitie of the Soule, but this reasonable vnderstanding and apprehension of the Soule, which being in it selfe immortal, searcheth out the knowledge of things that are euerlasting, and neyther can finish, nor abide corruption in their substance ? and so much for the substance whereof Reason is the qualitie.

Señ.

Sect. III.

*Reason aduanced aboue things that
are inferior to her.*

IN comparing of things
for their woorthinesse,
or excellencie, it is al-
way to be vnderstood,
that there must be o-
ther, and more things obiected, ouer
and besides that which is aduanced
and commended aboue the rest,
wherby the comparifon or aduance-
ment may be proued and discerned.
In this matter I haue vndertaken, to
aduancee and set vp Reason aboue o-
ther things. The better therefore to
discouer the trueth thereof, I will
manifest those things that are inferi-
our, and ought to be subiect vnto
Reason.

In

In the first Creation, God made many creatures, whereof the world doth consist in the whole, which being truly considered, doe yeelde foure degrees, and each more excellent than other. The first sorte haue onely being. The second haue being and life. The third haue being, life, and sence. The fourth haue being, life, sence, and reason.

It was fitly said by a great learned man, that the earth, the sea, and the aire, are of great largenesse, they beare vp and sustaine all things that haue life, all that haue sence, and all things that haue reason, and yet themselues haue no more but a bare being, without life, sence, or reason: as they are the first things that were made of nothing, so are they neereft vnto nothing, and of meaner consideration then the rest. The plants and hearbes are the next, which besides their being,

ing, haue a kinde of life, as it is to be seene by their growing, sucking, or drawing their nourishment from the earth, and their refreshing from the aire.

The Beastes haue being, life, and sence, and haue their nourishment and feeding from the elements, and from the plants. *These things did God behold when he had made them, and they were all good.*

Then did he make man, who had being, life, sence, and reason, this excellent qualitie which I wish euery man deeply to consider: for God breathed into man the breath of life, and made him a liuing soule, he made him after his owne Image, by bestowing this liuing, reasonable, and immortall soule.

Marke wel, how by degrees God made these things, the earth, the water, and the aire, of nothing, that it

C

might

might bud and bring forth the trees, and euery greene herbe.

Then the trees and grasse of the earth for the feeding of the beasts.

Then the beasts of the field, and the fowles, and euery creeping thing.

And lastly, he made man his materiall bodie of the dust of the earth, but his reasonable soule, by diuine inspiration, who is properly said to enioy the Elements, line of the plants, and commaund the beasts, to consider and discourse of all things, and to be a little world in himselfe. Superioritie was giuen to him, as hauing the dominion and propertie of the rest of the creatures whom God brought to man, to receiue their names, for they had not vnderstanding to name one another: but the reason of man did distinguish betweene them, and gaue them proper and seuerall additions, which his memory, endued with reason

son, did continually retaine, he gouerned them, were they neuer so strong, and employed them to what seruice it pleased him. And to this day man hunts the wild beasts, & lawfully challengeth the proprietie of them. So much as the diuine and euerlasting things are more excellent then corruptible, is the qualitie of right reason of the immortall soule, aboue the rest of the creatures subiect to corruption.

An ancient Philosopher, out of the very instinct of nature, in the deep consideration of reason said, that the first vse of reason is employed in conceiuing the Godhead, not properly by knowing it, but as it were, by feeling. By which feeling he meaneth not a palpable, bodily, or materiall feeling, but a spirituall feeling, according to the nature, both of God, and the Soule, and the qualitie of reason,

C 2

which

*Isamblicus
concern-
ing Miste-
ries ch.8.7*

which reacheth much further into causes then the bodily eye can discern.

At the time of the creation of man, God (who in himselfe is all goodnesse and excellencie) breathed into man, a spirit which must be perfect, pure, and good, because nothing proceedes from God but that which is good, perfect, and pure: this spirit was his immortall soule, which had no partaking of any earthly substance, but absolutely of it selfe immateriall. This Soule was endued with perfect, pure, and true reason, knowledge, and vnderstanding, will and mind, being qualities, specially appropriate to the soule, as it was immortall: So that by the nature of the soule, and not of the bodie, man was first possessed of this Reason.

Man then consisteth of Body and Soule, and in respect thereof, is described

cribed by the auntient Philosophers and Writers, to containe in him, their liues, the liuing as plants, the sensitive as beasts, and the last, the reasonable life.

Aristotle putting the difference
“ between man and beast, saith, Man
“ and beast agree in this, that both
“ of them haue one sensitive power,
“ and one selfe same imagination of
“ things perceiued by the senses: and
“ that they differ, onely in this, that
“ man hath yet further, a reason and
“ minde aboue the beast, which the
“ beast hath not.

The difference be-
twixt man
and beast.

In man is, as it were, an abridgement of God, and the worlde: of God, in respect of spirite, and of the worlde, in composition of the body. As if God in his diuine purpose, out of his abundant wisdom, would set foorth a Mirrour of his woorkes, by reducing into a little compasse,

both the infinitnesse of his owne nature, and the hugenessse of the whole world together.

*Dupleixis c.
14 the trun-
nes of chri-
stian Reli-
gion.*

A great learned man endeuoring
 “ to expresse the same, saith: We see
 “ in mans body, a wonderfull mix-
 “ ture of the foure Elements, the
 “ veines spreading foorth like riuers,
 “ to the vttermost members, as ma-
 “ ny instruments of sense, as there be
 “ sensible natures in the worlde: a
 “ great number of sinnewes, flesh-
 “ strings, and knitters, a head, by
 “ speciall priuiledge directed vp to
 “ heauen, handes seruing to all ma-
 “ ner of seruices: whatsoeuer hee is
 “ that shall consider no more, but
 “ onely this instrument, without life,
 “ without sence, and without mou-
 “ ing, cannot but thinke verily, that
 “ it is made to very great purpose, &
 “ hee must needs crie out, that man
 “ is

“ is a miracle, which farre surmount-
“ eth, not onely those lower Ele-
“ ments, but also the very heauen,
“ and all the ornaments thereof. But
“ if he could out of himselfe beholde
“ his owne body receiuing life, and
“ enter into the vse of al his motions,
“ hee woulde bee rauished with the
“ consideration thereof. But if hee
“ enter into consideration of his im-
“ mortall and reasonable soule, it
“ woulde drawe him from the earth
“ to the heauenly creatures; and a-
“ boue them, to the presence of god,
“ from things subiect to mortallitie,
“ to the excellencie of all eternitie.

“ As there is a contrarietie of the
“ Elementes among themselues di-
“ rectly one against the other: yet
“ these, by equall mixture make a
“ temperament; so betwixt the soule
“ and body, the one beeing an im-
“ mortall spirite, the other corrupt

“ and transitorie: yet they put toge-
“ ther, make a perfect man. Man,
“ by his reasonable soule, and yet no
“ man without the body. So the rea-
“ sonable man consisteth of bodie
“ and soule: for without the Spirite
“ and soule, it were but a lumpe of
“ earth, and without the materiall
“ body, it were onely an immortal
“ spirite.

This is the miraculous woorke of
God, as it were, to ioyn e mortalitie
and immortalitie together in marri-
age: the immortal spirite as the head
and husband, and the mortall body
as the spouse, to obey. These two in
the first creation, made perfect man;
and this perfect man, which is pro-
perly vnderstoode by the inwarde
man, was indued with perfect,
right, and true Rea-
son.

Sect. II II.

The definition of Reason.

Earing to exceede the boundes of Reason, wherof I haue had care to consider, because I finde the depth thereof to be without the comprehension of men: I say, for my selfe, as *Cyprianus Leonitus* spake concerning his study of Astronomy, though he could not attaine the fulnesse thereof, yet, *Est aliquod prodire tenus, si nō datur ultra*: there is a proceeding to some good purpose, though all cannot be known. And as *Lactantius* saide of the Labours of *Hercules*, that they were *Opera viri fortis, viri tamen*, the works of a strong man, yet of a man: shewing

1. Cor. II
10.

ing there were imperfections in them: so may it bee saide of the best Labours of meene, that they come shorte of perfection. In like I may say of this thing which I desire to explaine by definition, and am driuen to confesse as *Beza* saith of these wordes, *Propter Angelos. Quid hoc sit, nondum mihi constat*, what this worde Reason meaneth, I yet thorowly knowe not. But, submitting my vnderstanding vnto her worthinesse, I make bolde to explaine her in the most woorthy sorte I can attaine vnto.

The Latine worde is *Ratio*, It is Englished by diuerse Authours. and called by diuerse Titles which allude towards a definition. It is sayde to be, Reason, Counsel, Purpose, Care, Respect, Consideration, Regarde, the Cause, the Matter, the State, the Meanes,

Meanes, the Way, the Fashion, the Forme, the Proportion. a Rule, the Feate, the Manner and sort, a Mind, a Counsell, Aduise, an Accompt, or reckoning, Businesse, Valew, Affaires; And lastly, the Quantitie, wherein is to be obserued, that out of the seuerall causes, wherevnto the scope of the Authors tended, theyr writings haue afforded these seuerall names or titles, describing in parte, by them, the nature and qualitie of Reason.

Others haue gone further, saying, Reason is the eie of the Soule, *whereby shee looketh into things, past, present, and to come.*

She is saide to be, *The Empresse of the Senses, The Queene of Will, An Apprehension of Heauenty and Diuine things, The daughter of Understanding.*

Reason is, by some, termed, *A word*

worde of diuine inspiration, agreeing with that speech of Archius, where hee saith, *God breathed Reason into Man.*

Reason is saide to be, *A prudent guide of the Soule in her actions: Shee is saide to be, The Medicine of the Soule.*

Hesiodus comming very neere the marke,* saith, *Reason is a diuine guide and wisdom inspired from aboue.*

August. apud Iurisc.

Ratio est quadam tacita facultas insita mentibus hominum, Reason is a certaine secret faculty ingrafted in the mindes of men.

According to the schoolemen.

Ratio est rerum humanarum & diuinarum indagatrix, quoad causas. Reason is a searcher out of humane and diuine things, in respect of the causes thereof.

Ratio est rerum omnium scrutinum & moderamen, quoad modos, Reason is a finder out, and gouernour of all things

things, as concerning the manner thereof.

So haue these men with great in-
deuour expressed their mindes and
vnderstandings, which I reuerently
accompt of.

But Reason being not defineable,
Ut illud quod consistit ex materia, as
material things are, must needs be an
immortall qualitie or facultie of the
Soule, if not essentiall (which I haue
reason to conceiue) yet at the least
vnseparable, exercising many offi-
res as instruments, or intelligencers
of Causes, according to hir employ-
ment.

Out of which Considerations,
these sayings haue proceeded.

*Domina & Regina omnium est ra-
tio, quæ connexa per se, et progressa, lon-
gius sit perfecta virtus hæc, ut imperet
illi parti animi quæ obedire debet: Id
videndum est viro: quonam modo in-
quies?*

quies? velut seruo Dominus, velut Imperator militi, velut parens filio:
 Reason is the Lady and Queene of all things, which first vnited by it selfe, and proceeding further, is made a perfect virtue: and how she ought to rule that parte of the minde which ought to obey, euery man must consider. But you wil aske, in what manner she shoulde rule? Surely euen as a maister ruleth his seruants, an emperour his souldier, and as a father his sonne.

Cic. de legibus.

Nihil est, non dicam, in homine, sed in omni solo, atq; terra, ratione diuinius, quæ cum adoleuit, atque perfecta est, nominatur ritè sapientia: There is nothing, I will not say in man, but in all the world, more diuine than Reason; the which, when it is growne ripe, and come to perfection, is truly called Wisedome.

Cic. de nat. Deorum.

Vt patrimonium homini ab homine relin-

relinquitur, sic ratio homini à Deo. As a patrimony is bestowed from man to man, so is Reason giuen as a portion from God to man.

Cum precipitur ut nobismet ipsis imperemus, hac precipitur, ut ratio coerciat temeritatem. When this is commanded, that wee should rule our selues, this is intended, that Reason should bridle Rashnesse.

2. Insc.

Sect. V.

The diuision of Reason, and the error in vnderstanding thinges to proceede of Reason that doe not.



Reason is of two sorts; simple, right, and true.

Subtile, corrupt, and false, as by the maner of Schoole

Schoole distinctions is manifest.

The manner of reasoning with right and true Reason, they call, Logicke.

The arguing with false and corrupt Reason, they call, Sophistrie.

But before we enter into this diuision, it shal be very necessarie, first to discover the cōmon error of men, who vnderstand many things to proceed of Reason, that in truth do not, which being manifested, will bee an easier way to take knowledge of the rest.

And for the better vnderstanding hereof let vs take them as they offer themselues to be discovered.

First, things that haue being only, attaine not to Reason, for so haue stones. Things that haue being and life only, reach not neere Reason, for so haue trees. To haue being, life, & sence,

sence only comprehend things seeming to proceed of Reason, as beasts who yet faile thereof. And because beastes in many things haue a neerenes vnto Reason, being creatures in degree next vnto men. Let vs peruse somethings in them which doe deceiue men, and wherein most men do erre. To moue, to feed, to sleepe, to wake, to see, smell or sence any thing, commeth not to Reason: to feare, to eschew, to desire, to discern, to imagine, to generate, nor to preserue the young, commeth not to right Reason. Barely to preuent imminent dangers proceedeth not of Reason, for the beasts enioy all these, and will flee from their pursuers and eschew to cast themselues headlong from any high place. Bare knowledge proceedeth not of Reasons, for the birdes know their mates, be they neuer so like to others of their plume,

D they

they know the passage to and from their breeding places, and provide for, and feed their young, they build curious nests to preserve their eggs, they sit and hatch their young, and know the times of the year for that purpose, and the strength of their broode to make shift for themselves before they will leave to feede them. In these matchings and keeping to their mated Companions without change, though they proceed not of right Reason, according to the quality of the soules Reason, yet may they teach many that come short of that dutie, and yet hold themselves to be possessed of Reason.

Barely to make provision for a future time, to put in store, or to hide from wasting and destruction, cometh not to that which is called right Reason; for so doth the field mouse, who makes her way into the ground,
and

and chusing the best graines that are in the eare she there placeth it in great abundance for her winter prouision, and so ordereth the matter, that she keepeth them drie, as they may not growe with the moisture.

The wood-bucke hordeth vp his nettes, and the Ante her prouision against winter. But enter duely into consideration of the Bee, (with whō I will conclude) her continuall labor, cunning working, preserving her food, and their knowledge and gouernment, and obedience: And therein may a man, euen with shame behold his owne faultes, that such excellent matters should proceed from so small creatures void of Reason, & only pertakers of sence. Spare your patience to peruse the order of their employments a little at large.

First, beeing small and puifill creatures, they gather themselues to-

gether into multitudes without confusion. They inhabite and dwell together without discord, they continue in one house together without alteration, they ioyne in working together without iarre, they giue roome one to another without annoy, the vnburdened to the laden without resistance, they ioyne to defend themselves against strangers, they rob not one anothers house, be they neuer so many. And in their neighbourhood they haue a kind of regard and knowledge one of another; and like a common wealth, as it were, they ioyne to suppress others that are of another garden, they dispose of their dead out of the hiue, least they should annoy, and suffer their young to grow and come to maturitie. And as they suffer their young to feede on their labour, so doe they expell and chace away the idle drones and sluggardes.

In

In their labour they provide for two things, hony for their food and waxe to make them welles to put the same in : the most skillfull workman in the world cannot frame a more artificiall worke then they, who ioyne together in their framing the waxen vessels in an admirable forme, that the walles of one worke serueth ten severall vses, it is a square, it selfe seruing for foure sides in that worke, & for foure other sides to the foure conioyning neighbours, either botom serueth for two vesselles, euery place after it is full is so fast walled, that nothing can fall out, and so wel couered, that nothing can come in : the whole worke is so strongly wrought together, that it falleth not off from the place where it is first fastened, that after a kind of artificiall & geometrical proportion of ponderositie, it rather seemeth to be pendent, than supported by any

thing. And marke it well, you shall finde the hollow places, where the hony is seded, in such sort and order, as it may be come at, without harming, or marring any other vessell. They labour all together, and they feede all together, and if they want, they perish all together. They obey their king, to depart from their habitation vpon warning. As they were bred all together, so they depart all together, and it is holden, that they chuse a place where to repose themselves, before they leaue their former home: but at the least, it is very euident they continue and keepe together, as it were, a sworne, vnited, and incorporate householde, to partake good or euill, as it befalleth. They make their way thorow the ayre, and knowe how to returne. Their painful trauell in summer, manifests they haue knowledge winter will come.

If

If any company of men did ioyne themselves together, and performe this kinde of seruice for the mutuall good one of another, woulde it not bee holden for the miracle of the world? or if any man woulde so order himselfe after that sort, in the gouernement of himselfe, his passions, actions, and affections, in his little worlde, woulde he not be esteemed, the rarest of al that liue? Consider these things well, and marke what excellent partes of nature there are herein perfourmed, by these fee-ly sensitiue creatures.

Howe many men liue that will iudge otherwise, than that the doing of these things proceede from right and true Reason, and yet in very trueth they doe not? They are onely those benefites of Nature which God hath bestowed on these kinde of creatures, and tend onely, and

no further than to a temporary, a dying, finishing, corruptible, and ending scope : for the creatures themselves, and their liues being corruptible, their actions and dooings can tend no further than to the extreame and vttermost of their liues , which Nature taught them to preserue by these meanes.

Sect. VI.

Vnto what things right Reason reacheth.



Vt, right and true reason duely considered, is of a farre higher, and more excellent qualitie, it extendeth it selfe into

into things corruptible and incorruptible, and it reacheth into the things past, things present, & things to come.

First let vs looke howe it extendeth it selfe into the solide and massie parte of the earth. Reason discovereth both the matter and forme thereof. The superficies, and the Chaos, or Cuball partes, it vnderstandeth, that in her intrailes are many veines for water to passe, concaue places for the ayre, mettall s of gold, siluer, copper, yron, tinne, lead, stone, and other excellent things. Reason hath searched into the refining of things into a perfection, which Nature it selfe hath not yet brought to maturity and ripenes: Reason hath put a distinction betwene those mettalls, either for their worthines, or basenes. And out of the consideration of the matter and forme thereof, by the whole,

whole, and by their partes, Reason taketh knowledge of God their first Creator. All which, the onely sensitive parte of beasts, or men, doe not conceiue nor vnderstand.

Reason entreth into the consideration of the diuersitie of creatures, and their creation.

What other thing than the reason of man hath found out, the virtues & operations of trees, plants, & herbes? or discouered, that some one thing shall haue diuers powers, virtues, and workings, in diuerse partes thereof, colde without, hote within, of one colour in the outside, of an other in the substance, colde in the leafe, hote in the roote, and of an other operation in the rhinde. Reason informeth to appoynt some hearbes to bee eaten, some for Physicke, some to be vsed in hote causes, others in cold; nay more, Reason hath searched into
the

the very solide bodies and substance of things, as to vnderstand what speciall vertue is in golde, siluer, copper, yron, and other mettalles : in trees, plants, and hearbes, and to extract and drawe from them their principal and best vertues, and to make vse of them for his owne purpose, descending, as it were, into the very nature, and condition of Nature it selfe, to help the imperfections of Nature in some part. And such other rare and excellent things (as being truly considered) must needs bee adiudged to proceede from a nature of deeper vnderstanding than all the others, that are meereley sensitiue.

Of beasts and birds, Reason chuseth, some for meate, and others for other vses, as our common experience doth teach vs.

If we consider the workes that are written by prophane men, of Geome-

metric, Geographie, Arithmeticke, Astronomy, Astrologie, Musicke, the liberall Sciences, the Mensuration of the earth, the Altitude, Longitude, Crassitude, Magnitude, Oppositions, Coniunctions, Aspects, Motions, Progressions, Retrogradations, Courses, and Spheres of the celestiall bodies of the Zodiake, the Climates, Horizons, Tropiks, Poles, & Zones of the mouing starres, and how they finish their courses, of the Orbes, & their spaciousnesse, of their conuex partes, and their absides, of their natures and gouernement they haue o-uer mortall creatures, of the Composition of Elements: who can iudge otherwise than that these things are wrought into men, by the excellent part of Reason? *

If in mechanickall Trades, we obserue the curious building of houses, the mollifying of harde things to bee wrought

wrought by fire, to make solide things fusible, & liquide things hard, the forging of yron, and other mettalles, the curious spinning, and exquisite needle-worke, the fashioning of things fitte for mens bodies, the Arte of Printing, and a thousand other things which we see daily in our view. And among all the rest, these ordinary things, the vse of our speach and discoursing, our reading, and writing, and vnderstanding of languages, which being properly ours, by Reason, ought to bee contained within the bounds of Reason.

As the reasonable soule hath both contemplated, and made vse of all these things, so hath she repaire, euen to the presence of God himselfe; and though she be neuer absent from the bodie during life, yet is she not so included in the bodie, as that shee is not at one selfe same instant in other places

ces wee see by these examples afore-
said, that she maketh her passage in-
to things that cannot be touched, nor
compassed otherwise, then by vnder-
standing and Reason.

Obserue it in thy selfe, and thou
shalt find thou maist send thy minde,
reason, and vnderstanding, into the
furthest part of the world, and call it
backe in a moment, though thy bodie
stirre not.

If any man be of opinion, that his
soule and Reason are shut fast in his
bodie, and that the bodie carrieth the
Soule, the minde, and Reason, at his
pleasure, he is much deceiued; for if
he looke truly into his owne actions,
he shal rather find, that the soule doth
carrie, and moue the body from place
to place as the mind and Reason li-
keth.

For consider the possibilitie of the
one, and impossibilitie of the other :
the

the Soule may liue and moue without the body, but the body cannot possibly moue without the soule. Therefore, as life consisteth in the Soule, so do the moouings or stirrings of the body proceed of the power and working of the soule.

Therefore, as the soule is in the bodie, and in euery part thereof, by all, and by the whole, so is the bodie conueyed and mooued by the Soule, in all, and euery part of the body, the actiue part of man is the Soule, and the passiue part is his body.

Marke thine owne actions, and and thou shalt see and plainly discover it to be true: hast thou a iourney in hand? thy vnderstanding, mind, & Reason doth first determine and appoint, before thou mooue to vnder-take the labour; nay, when thy body lieth still, thy mind and Reason worketh. Be thou in prison, thy
mind

mind is busie abroade, and Reason setteth her selfe aworke, how to procure the enlargement of that bodie of thine, that cannot stirre a foote out of the doore, and if thy bodie were as easely conueied, as thy minde and Reason, thou shouldest not long remaine in durance: But they may not depart absolutely from thee, & leaue thee a living creature. Thus is it plaine, that the Soule, the mind, and Reason, do carry, & cause the bodies motions, and it is not the bodie that carrieth the Soule.

What caused *Pythagoras*, *Plato*, *Aristotle*, and the *Greekes* to repaire to the schollers of *Tresmegistes*, the *Egyptians* to the *Caldeans* and *Hebrues*, for the learning of *Philosophie*, but Reason, and the Motion of the mind, for the worthines of that worthie science? The like may be said of *Archimides*, *Sulpitius*, *Gallus*, *Thales*,
In-

Jupiter, Behist, Socrates, and others concerning *Astrologia*.

Whosoever shall looke curiously into the admirable works of *Arithmetike*, and *Geometrie*, and proportions thereof, done by *Pythagoras*, *Eudoxus*, *Euclides*, *Archimedes* and *Tyasmegistus*, shall be driven of necessity, to confesse, verie rare, curious, and profitable helpes by them to be effected and published, to the good of the world. And who can but wonder at the worke of *Archimedes*, who by those reasons, found out, what severall mettalls were in the Kings Crowne, and how much there was of euery mettall, without either melting, or taking it in sunder.

If it be demaunded what caused *Solon* and *Lycurgus* to trauell into *Egypt*, to learne rudiments and lawes to bring their people into a reasonable government, It will be answered that

Plutarch in
the life of
Solon and
Lycurgus.

the inclination they had to draw rude and confused matters to some reasonable head and order, moued them to take that paines. The lawes of dominion and propertie of things, both reall and personal, of mixt and entire, are drawne out of Reason, and all their braünches ought to bee tied fast thereunto. The law of scueritie and punishment, are in the nature of keeping the guiltlesse from receiuing wrong, and are as a protection for the well gouerned, not drawne out of an vnreasonable desire of punishment, without cause, or tormenting the offender in respect of his person, but to take off the offence.

In the orderly or fit doing of any thing, the mind and Reason beginne their work at the latter end, and at the effect; as in building a house, Reason hath laid the whole plot, and the cause to what end it is built, before any

ny stone be laid.

In any iourney, Reason, either hath, or should set downe the probabilitie of good to ensue therof.

What caused the men of auncient time to enter into consideration of eternitie, and to search into the difference of things immortall, and things transitorie, subiect to corruption, of the beginning & ending of time, and of the world, and that time is not in respect of God and eternitie, but of things that had beginnings, and passe with time: and whosoever shall looke into the workes of *Homer*, *Hesiodus*, *Parminides*, *Mercurius*, *Sophocles*, *Æschylus*, *Euripides*, and others, shall finde that this Soules qualitie of Reason; euen out of nature it selfe, had searched farre into these deepe matters.

It is amongst the Philosophers agreed, that there is in man a double
E 2 speech,

speech, the one, in the mind before we utter it, and the other is called, the speech of the voyce, uttered with the mouth; the one priuate, the other serueth to publish that which the minde and vnderstanding haue conceined and determined to manifest.

The learned translatours of the Greeke word, *Logos*, sometimes call it speech, sometimes, word, and sometimes, Reason, and it alludeth to this, *Vox profert, animus ratiocinatur mentis verbum ipsa ratio est.* The voice uttereth the mind, reasoneth, and debateth, & so Reason is the very word or speech of the mind. And as it is fitlie said, that what proportion is between the voyce or speech of the mind; the like is betweene the speech of the mind, and the speech of vnderstanding, the voyce hath neede of aire, and is diuided into partes, and requireth leasure, the minde is indiuisible, but

but yet hath neede to passe from one conclusion or Reason to another. But vnderstanding accomplisheth his action or working in lesse then a moment, & with one only act filleth the Reason and minde that it is constrained to make many acts of one: so that there is such an indiuisible vniting and putting together of vnderstanding, mind, and reason, in the Soule, that they may not be parted, nor be one without the other. For which cause, Reason is properly said to bee the daughter, speech, or word of our vnderstanding. That nature and ability of working of the Soule, which the Latines call *Mens*, the French translators vnderstand to be the reasonable Soule. And as there is described to bee in the reasonable Soule, working, vnderstanding, and willing. so are not these, three liues, nor three soules in vs, but one life, & one soule.

And these are three powers, which the reasonable and immortall soule cannot want. The like is said of the memorie of vnderstanding, or of mindefull vnderstanding, to be an aboundance of reason, and as it were a hoorder vp of the continuall influences of the minde, which minde *Auerbos* and *Alexander* tearme, the workefull minde, which is, a power, or force, that can skill to extend reason from one thing to an other, which they also conclude to be vn- corruptible, euerlasting, and diuine: and by this Minde, is vnderstoode, the immortall reasonable soule of man. And, as a great learned man, writing of the corruption of mans nature, sheweth, that the worlde, and all the creatures were made for the vse of man, and commending the vnderstanding and reason of man; Hec first speaking of the other crea-
tures,

tures, sayth, To what purpose are all their virtues, and excellent properties, if themselves know them not?

The Sunne, saith he, excelleth among the Cœlestiall bodies, and the Rose among the flowers: The beast is a degree aboue the trees: But what skilles it, what thou arte, or what thou hast, if thou know it not, nor vnderstand it. For what auaieth the light to the blinde, meate to him that cannot taste, sweete odours to him that smelleth not? Or, what auaieth the excellencie of thy Creation, or thy reasonable and immortall Soule, if thou discern not the woorthinesse thereof?

By the meanes of Reason, onely man of all the things in this inferior world, can skill of these things, and how to enioy them, and so of force it may rightly and truely be concluded, that they were made for none,

but for him. That is, to speake more properly, God hath giuen vnto man, al, and whatsoeuer al other creatures, eithier haue, or be, and hath not dealt with him, barely, as with a creature, but rather, as with his owne childe: for whome he hath expresly created this world, and giuen it him to possessey and besides, gaue him an vnderstanding mind and reason (which I so much labour to aduance) to enioy, gouerne, and order the same.

Yet to drawe Reason a little higher: this excellent qualitie in the soule of man, by some is vnderstoode to be a religious regard, and vnderstanding of God, and to walke in his seruice, and a continuall obseruation of good things that tend to immortalitie. For as death separateth the body and soule for a time, so doth the soule carry with it so much of his substance, power, & quality, as it first brought,
that

that is, spirite, life, reason, and will: which it shall bring to the bodie againe, at the time of their second v-niting. Agayne, if Reason bee the Daughter, & Vnderstanding, which is a chiefe power of the soule, be the Mother, then are these co-relatiues, and the one can not be without the other. The soule cannot be without vnderstanding, and vnderstanding cannot be without reason; therefore, as the soule is an immortall substance, so is vnderstanding an immortal power, and reason an immortall quality of the soule.

The word *Logos* which the translators of the Greeke many times call Reason or word, is said by the diuines to be incarnate by the holy ghost, to make the sonne of God, the second person in the Trinity, whome we acknowledge and beleue to bee subsisting of a reasonable Soule, and humane

mane flesh. To whome the Philosophers giue the names of the Be-er or hee that is, Wit, or Vnderstanding, the beautiful, and sometimes, speech, word, reason, wisdom, Son, and the begotten, which Reason they affirme to be engendered of the vnderstanding, and to be as the light of the vnderstanding, and dependeth thereupon.

This is the Image of God which we beare about vs, our immortall reasonable Soule, as if wee behold with the eyes of our vnderstanding, how the Sonne of God vouchsafeth vs a brotherhoode, we cannot be ignorant of.

Right Reason therefore out of all these collections hath a place aboue al the vegetatiue & sensitiue creaturs, and aboue all materiall things whatsoever, yea, the Sunne, the Moone, the Starres, and firmament of heauen,

men, & is that which Salomō desired at the hands of God, when he prayed to haue that vnderstanding which sat next vnto the Throne of God.

So is Reason placed next vnto God himselfe, the worthinesse whereof is seene in this, that in the diuine consideration of Gods eternitie, his prouidence and purpose of creation of things for his owne honour. One man, through his reasonable and immortal soule, was more precious, and of greater value, than all the whole mould of the Earth, and all the creatures thereupon creeping, mouing and being. Besides this, it is most apparant, that in the time of Innocency and perfection of man. Reason was not attained, infected, incombred, nor auoided with inordinate lust, desires, affections, nor passions, which now are crept in, and haue incorporated themselves in him, no,
the

the very free will of man had not originally place aboue Reason, but was at her commaund, and subiect vnto reason. An example whereof no man shall need go farre to seeke; for if hee truly suruey the corners of his owne heart, and contemplate what perfectiōs he desireth to haue which he wanteth, hee shall finde what man had, and are now impayred. And consider well with thy selfe, what thou arte without reason, and thou shalt finde thy condition worse than the state of a brute beast.

Thus haue I made bolde, and that rightly, and truely, to drawe Reason, and her immortall Soule; from these base and earthly things, and place her in her owne throne, euen next vnto God, aboue all corruptible things, among the immortall ones, and neereft vnto Eternitie it selfe, whose pallace, seate, and gouernement

ment we may behold, onely with the eyes of our vnderstanding, for thereby wee are vnted vnto the God of heauen, and selected from corruptible things, and thereby our mortall bodies shall put on immortalitie.

As the Sunne in his sphere taketh his course, betwene the firmament, and the lower Elementes, extending his beames to the remotest places of them both: so doth reason in the immortal soule of man, during this naturall life, wait betwene heauen and earth, and by no meanes can be enclosed in the earths body, as by these two reasons may appeare. If the soule leaue the body, and departe into heauen, she carries reason with hir, and the body becommeth earth againe: or if the body carry the soule, and reason, into the depth of the earth, or offer to include her in the massie lump thereof, presently, the soule flieth

eth from the body, and reason absolutely departeth: reason is a thing of more excellencie, than that sencelesse parte of the worlde can containe, or whereto shee ought to be made subiect.

This is truely her Monarchie, if shee haue her owne, and due birth-right; a power, a commaund, and authority ouer al the actions, passions, imaginations, and fantasies of menne: and her seate ought to be aboue the thoughts and conceits of the wisest. Who can measure her territories, or possessions? when the mind and reason of man extendeth both generally and particularly into all causes on the earth, the aire, the powers, of heauen, the firmament it selfe, nay into heauen it selfe, and to the very Sonne of God, who in excellencie far surmounteth the Angels, & sitteth at his right hand, possessed with the reasonable

nable soule of man, and in him sitteth right reason, next vnto the throne of God?

If any haue knowledge by what means to augmēt the vnderstanding thereof, let him put his helping hand for this Empresse is hardly besett in hir Monarchie, & almost pulled frō her throne, and her Scepter troden vnder foote: And so leauing to speake further of that excellent, true, and perfect quality, I make her place knowne, and leaue her to maintaine her title as she may, being much distressed in her gouernment.

SECT. VII.

Of Reason corrupted.



I needeth no more proof to maintaine the argument of innocencie and perfection

ction in the reasonable soule of man, but that God was the Creator thereof, from whom could proceede nothing but good. There needeth no further prooffe to discover, that this perfection and innocencie is corrupted and impaired, but euery particular mans examination of his owne actions, thoughts, and wordes, that daily and houely passe from him. For if any man wil take any one day, a note of all the words hee hath spoken, and examine the next day, how insufficient and vaine the most of them haue beene, he shall neede no other Iudge but his owne conscience. If he shall any other day record all his thoughts, and after trie their consonancie with reason, I leaue to him that shall make prooffe thereof, what he will censure in that behalfe. And if any will peruse his acts & deeds, euen in some things that are
now

now lawfull and honest, he shal finde nature simply asbamed of them to be discoverd, bicause they were not originally in partes of nature, but are sithence crept in by corruption. Any that will duly looke into these causes, shall plainely find himselfe deprived of all perfection and innocencie, and his owne soule to be polluted with wickednes, and all the powers and qualities thereof, yea his vnderstanding, reason, and will, to be perverted, and nature it selfe prevaricated.

In the first creation, mans vnderstanding, wit, and reason, extended only to the knowledge of good: his will was then tied to obey reason: And in that time was not his nature, Soule, nor reason polluted with fond lust, wicked desires, inordinate affections, intemperate passions, nor vaine and idle fancies. But this perfection and innocencie remained not
F long

long, before the cunning Sophister, enticed by perswasions, the will, mind, Soule, and reason of man, to vndertake a worke that wrought his confusion, and corrupted all these good partes. To dilate therof, I forbear, because none can doubt of the trueth of that generall ouerthrow of mans estate, life, soule, reason and will; and concluding that with an affirmation, that corruption came in by sinne, I will proceed to the rest as the cause offereth.

Since, and in the instant time of this ouerthrow, there are growne into the very nature of man, and of his Soule and Reason, *pride, lust, self-will, ennie, hatred, anger, sorrow, deceit, falshood, partialitie*, and infinite other passions and affections, (which for breuity I omit to speake of) haue thrust themselues into this Monarchie, and wonderfully and vniuersally

ally opposed themselves, and rebelled against their Empresse, and her estate, and kingdom, and grievously and sorely rebelled against her iust government, setting vp new courtes and orders, insomuch as Seneca in his time complained, *Cessero publicaiura priuatis, & cepit licitum esse quod publicum est.* And Plotinus entering into consideration hereof, doth as it were, wonder thereat, saying, what should be the cause, that our soules, being of a diuine nature, should so farre forget God their father, and their kindred, and themselves? And making the answer thereto himselfe he saith. The beginning of this mischiefe, was a certaine rashnesse, and ouer boldnesse, through which they would needes plucke their necks out of the Coller, and bee at their owne commaundement. By which abuse, turning their libertie

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"into

Plotinus.

1.lib.4.ca.1

Plotin. 1. li.
8. cap. 4.

" into licentiousness, they went
 " cleane backe, and are so farre gone
 " away from God, that like children
 " being newly weyned, are by and
 " by conueyed from their parents, &
 " know, neither whose, ner what
 " they be, nor from whence they
 " come. And in another place bee-
 " wailing this corruption, hee saith;
 " The soule which was bredd for
 " heavenly things, hath plunged it
 " selfe in these materiall things, and
 " matter of it selfe euill, that not onlie
 " all that is of matter, or matched
 " with matter, but also euen that
 " which hath respect vnto matter, is
 " filled with euill, as the eye that be-
 " holds darknes is filld with darknes
Hierocles the stoicke against Atheists
 faith, that man is of his owne motion
 enclined to follow the euill, and to
 leaue the good: there is, saith he, a cer-
 tain strife bred in his affectiōs, which
 stepping

stepping vp against the will of nature, hath made it to tumble from heauen to hell.

The Auncient Philosophers, taking consideration of the number of affections, and passions, wherewith the Soule and Reason of man is infected and corrupted, which *Plutark* affirmeth to be much more sorrowful, and grievous then the bodily diseases, endeavouring to reduce and bring those intemperate affections, and passions, to some reasonable order, haue made diuers books of Moral vertues and lawes, and giuen sundry rules, ordinances, and precepts, to bring them to obediēce. In which their exceeding painefull works, they positiuely inueigh against the rebelliousnes that is naturally in vs, against Reason, that is, the rebelliousnes that is crept in by this corruption of nature. These rebellious affections &

passions are not as spottes or staynes, that may be washed, or clenſed out of nature, but a deepe impreſſion in nature, with much ado to be reſtrained and held ſhort, but neuer viterly to be ſubdued or ouercome; wherevpon it is very fitly ſaid by a man of
“ great learning. Seeing that reaſon is
“ ſomuch more excellent then paſſion
“ or affection, as the formes, ſhape,
“ or faſhion is more excellent then
“ the matter, or ſtuſſe, wherein it is.

Whence commeth this infection in vs, that maketh the matter to overmaister the forme, and cauſeth the form, as it were, to receiue ſhape and faſhion of the matter, that is to ſay, which putteth Reaſon in ſubiection to paſſions, and to the impreſſion which affection yeeldeth, contrary to the order which is in al the world beſide?

What elſe is this intemperance of
man

man but Reason, as it now remaineth inwrought or ingrauen with lust & concupiscence? what is anger, but Reason, attainted with choler, &c. *Nō sic fuit ab initio.* It was not so in the first creation. The motions of lust, anger, and intemperance which now rule men against Reason, were not in the originall nature of man, neither proceed they of the first creation: for then would not nature be ashamed of them as you see it now is. These motions are crept in since by corruption. And therefore the grieuing that happeneth to men by those passions, is a working of nature, which is ashamed to play the bruit beast.

There are described to be in the reasonable soule of man foure powers or abilities, first, *Witte* secondly, *Will*, thirdly, an *abilitie of being angry*, fourthly, an *Abillitie of Lustiug*. In those foure abilities the *Philo-*

sophers haue entended to place foure vertues. In wit, wisdom, in will, righteousness; in the abilitie of being angrie *valor*; in the abilitie of lust *Staidnesse*. These powers, abilities, & vertues are maymed. And those abilities haue not those vertues, *Wit* is maymed with ignorance; *Wil*, with doing wrong; *Valor*, with cowardice *Staidnes*, with licentiousnes.

Besides the outward senses, imagination, and appetite, which are common to beastes, man had wit or reason, and will, of the gift of the creator peculiar to man only; by which wee esteeme our selues better then the beastes, and in regard therof, we look to haue them in subiection vnder vs. And al this Reason leadeth vs to vnderstand. But obserue the sequell, and we shall find, as the corrupt condition of mans nature is now, that whereas imagination ought to rule the
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the senses, will, to rule the appetite, and Reason to rule the imagination, it fareth farre otherwise, for imagination giueth way to the outward sense: Appetite ruleth will, and imaginatiō carrieth Reason at her pleasure; in-
somuch, that the very sensuall parte which is the meanest, carrieth all the rest, and maketh Reason an vnderling; nay, oft times leaueth Reason quite out, and rebelleth against her, and so this spirit and reason of ours is forward to nothing but euill, nor enclined to any thing saue base, and transitorie matters. It fastneth it self to the earth, and is bondsclaue to the bodie.

To discouer how farre the auncient Philosophers (out of such reasons as they had) waded into these causes, would require a long worke, therefore a worde or two. Philosophie it selfe is said to be an art of healing the foule

soule of the infirmities whereinto it was fallen from hir first perfection.

The first step thereunto, or precept is, *Nosce teipsum*, begin to know thy selfe.

Aristotle coulde not chuse but knowe, that the vnderstanding and minde of man was out of tune, when in his Moralls, he declareth, that the affections ought to be ruled by reason, and our mind brought from extreames into the meane, and from iarring into the right tune.

Theophrastus saith, that the soule payed well for her dwelling in the bodie, considering how much it suffered by the bodies meanes: shewing that he considered that corruption was entered into man, euery into his soule, mind, and reason.

Zorastres the grand-child of *Noa*, and auncientest of Philosophers, bewayleth this laps, fall, and digression

sion of the race of mankinde, crying, alas, alas, the whole earth mourneth euen vnto children.

And *Hermes* in his *Pœtrander* giueth it a most absolute conclusion, where he saith, God created mā after his owne likenesse, and gaue him all things to vse, but man, in steed of staying vpon the beholding of his father, would needes bee meddling and doing somewhat of himselfe, and so fell from the heauenly contemplation, into the sphere of elements or generation. And because he had power ouer all things, he began to fall in loue with himselfe. And gazing and wondring at himselfe, he was so intangled, that he became a bondslaue to his body, being before at libertie. Which bondage, and abasing hee intendeth to be in the soule, mind, and reason of man.

If we shall grow a little neerer
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to this matter, and peruse an example or two in the holy Booke of God; consider whether it were corrupt, false, and sophisticated perswasions and Reasons that the serpent v-
sed to *Eue*, what Reason was that, that led *Caine* to kill *Abell*, or the Children of God to be bewitched with the beautie of the daughters of men, or the *Caldeans* to erect the tower of Babel.

The effect and issue will shewe what kinde of reason it was. By the first came the destruction and overthrowe of all the perfection of man. By the second, a perpetuall curse to the murtherer, and a continuall anguish, sorrow, and grieve to his heart and soule. By the third, an vniuersall deluge vppon the face of the whole earth: And by the fourth, an vtter confusion of languages.

God in the creation made al things
in

in order : and Order would that our wit should obey God, and our senses and appetites obey Reason. But we see apparantly, that for breaking this order, these confusions haue ensued.

If we desire a plaine demonstration. let vs looke into our selues, by the rule afore prescribed into things inferior to vs, and into what is aboue, and greater then our selues. As the inferior creatures, whereof the sensitiue are the chiefeſt, come not neere man in excellency, vnderstanding. capacitie, nor Reason, neither do they strue therein, but abide in their first state.

So hath God left in himſelfe, a fulneſſe of perfect and absolute power, wiſedome, and vnderstanding, not to be conceiued, nor comprehended by the wit nor reason of man, in a farre greater measure then mans vnderstanding and reason can attaine vnto,

vnto, as mans vnderstanding or reason was at any time about the beasts of the earth.

These things he kept absolutely to himselfe, to be a Creator, to be obeyed, and to haue none equall, and to keepe all his creatures vnder his subiection.

This order must man needes be doing withall, it was not inough for him to enioy, and know the good: but he must know euill also. And in truth, and no doubt, but he extended his reason and will to a good end, for he got such a knowledge of euill, and so entangled himselfe therewith, that he abandoned all that was good, and became himselfe a very masse of euill.

Cōsider this reason; what would a man think if his horse shuld turne his master to eate grasse, and lodge in the field, & he to feed of the best meats,

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and stay in the house? Nay come neerer, what if a mans servant, nay his friend; or to be short, his owne sonne, would participate in worthinesse with the father, & take dignity from him, and become the absolute owner of the fathers possession in his life, and make him live like a servant? I referre the censure to the reader, because I know not how neere it may touch him, being matters so rife in practise.

To draw towards the conclusion of this parte, it is greatly to be considered, that in the estimation of the Creator, the reasonable soule of one man is of more value and price then all the territories of the world, even then the whole earth, and whatsoever is in the bowels thereof: Reason will compell thee to confesse this whether thou wilt or no, in regard of the immortalitie of the one, and corruption
on

on and finishing of the other.

The earth was the thing giuen; and man the donee, the possessor is more worth then the thing possessed, man is much better then money, in that money was made for the vse of man, and not man for the vse of mony: but see how the vsage thereof agreeth with right and true Reason, which is the marke we shoote at.

Looke into some particulars, and obserue how many men thou knowest, that for some small parte of the earth (in comparison of the whole but a crumme) that had rather see the destruction of many christian soules, then to loose any part thereof, making more of a penny then of the life of his brother. Nay, looke into the will of men, and obserue therein, whether they regard the shedding of blood & murther, so much as the satisfying their will? What hath bene the cause
of

of warres and slaughters of men, whereof there remaine so many histories: but the breach of Order, and making a fraction of Reason.

In the ciuill gouernment of countries, what hath beene the cause of iniuries, wrongs, violence, & oppressions, peruerting, and corruption of Justice, vntrue suggestion, periuries, subordinations, thestes, robberies, and cruelties, but that men exceede the bounds of right and true Reason?

Aske the great man, and the rich, to haue cōmiseration of the needy, and his hart will be rather enclined to crueltie then pittie, he had rather haue his poore debtors bones to make dice, then become pittifull.

Aske the needie, and him that is in distresse how he findeth it, and hee will say, and truely, that the world hath forsaken him, friends fall off, & those of his owne house will vse him,

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not much better then poore *Iob* was vsed. But by the way, poore man, take this for thy comfort: thy reasonable soule is better then all the rich mans treasure, yea then all the earth beside it thou haue patience for a season. To conclude, let euery man re-
paire home to his conscience and closet of his owne heart, and examine himselfe before the seate of this Em-
presse: Reason how much hee esteemeth and valeweth the landes, riches, and transitorie things of the world, aboute the price of his poore brothers Soule and life: nay, to end in a word, then his owne Soule: examine thy selfe well, how farre thou wouldest extend, thy mind, thy word, thy tra-
uell, thy othe, and thy very Soule, to procure and get a small part of this base, transitorie, and corrupt world; thou shalt need no other satisfaction, but that right and true Reason is corrupted

rupted, impaired, and become subiect to that which it ought to gouerne.

Sect. VIII.

Reasons particular gouernement.

 Having furnished the former arguments with some matters, the more liuely to expresse what they are, namely, the Soule of man immortall, the excellent qualitie of right and true Reason, and the corruption thereof: It shal agree with Reason, to remember, that man is said to bee an abridgement, as it were, of God, and the world, and as a mirror of the whole worke of God, reduced into a little compasse. For which cause he is called a little world of himselfe.

Now, if by obseruation we finde an orderly kind of gouernment, obedience, and disposition, in diuers parts of the other creatures, how necessarie it is for euery particular and priuate man, that wil challenge himselfe to be endued with Reason, to descend into himselfe, and examine how this little world of his soule, his reason, his senses, and his body, is ordered: And how, and in what maner reason doth gouerne, and will, appetite, affections, and passions do obey. Let a man peruse himselfe, and he shall finde in his body, a part of those creatures, that want sense and Reason: As his haire, and finger nailes; he shall find diuers passions and perturbations, that are voide of Reason. A body which we cal the flesh of the earth, a vegetatiue part of growing, as the plants, a sensitive part of moouing, seeing, smelling &c: as the beastes, a reasonable
part

part in an immortall soule, and all those in so small compasse. And diuers learned writers reason, that man, and the course and motions of his life, and being reasemble, the very course of the celestially bodies; in studying whereof they haue taken great paynes. And Reason it selfe concludeth this point of diuinitie, that in mā there is immortality and mortality, the one of the soule, and the other of the body. The one, as matter subiect to corruption and wasting; and the Soule, a substance, that neuer shall leaue to haue being, and life. There is nothing, nor nature whatsoeuer, that is either knowne, or can be conceiued, but is either immortal or mortall: part of both these, is man, therefore is he a true patterne of al the rest, and so consequently of the whole world.

If a man would enter into consi-

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deration, what a wonderfull thing in nature, the coniunction, and knitting together of the body and soule is, seeing the soule, which is light, to bee within the heauy body, that which is of coelestiall fire, within that which is earthie and cold, inuisible, and immortal, in palpable and corruptible earth, what an admirable creature was man if he knew himself? The definition & diuision of whose soul & body, with this short touch, I leaue the reader, to search further the learned writings of such as haue treated thereof, and fearing to be tedious, I retire to my former purpose, that euery man in his priuate state ought to consider what he was, from which he is fallen, what he is by corruption, whereof is already treated, what he would bee, and what he shal be, which done, he shal find, that there is non but would be happy. But the corrupt will and affections tend to miserie, calamity,

and infelicitie, vnlesse there be the greater care and gouernment thereof had. Now as wee began in order, to take things in their worthines, whereby man is placed aboue the rest, so in mā, that which is most worthy, ought to be preferred aboue the rest, as his Soule aboue the body. And Reason aboue passions, and affectiōs. Reason the Queene, and the rest subiect. Take a view of thine owne selfe, thy soule, thy conscience, thy mind, thy reason, thy body, thy senses, these affectiōs, passions, perturbations, and imperfectiōs; the determinatiō of the heart, the speech of the mind, and the speech of thy mouth, & thou shalt be driuen to shift hard for help to excuse thee. There is described to be in man a sensuall appetite, which the Schoole men diuided into two partes the lustfull appetite, and the irefull or wrathfull appetite. There are also de-

scribed to be in these two appetites twelue principall passions, whereof six, which are loue, and hatred, longing, and loathing, gladnesse, and sadnesse, doe folow the lustful appetite. The other sixe, that is, hope, and dispaire, fearfulness, and foole-hardines, Cholericknes, & coldnes, do follow the irefull part.

That these are al sensual, is plaine, in that they finish, and end, when life leaueth the body. Besides, the very brute beasts haue their parts in them as well as men. These are the subjects which in euery particular body, and gouernement of euery person ought to be kept in obedience vnto reason : and not to issue or proceed any further, than they can shew their warrant, authoritie, and commission for.

Nowe seeing the imperfection of all these things is crept into the corrup-

ruption of the nature, as well of the bodies, as soules of men, it behooueth euery one therfore to summon a parliament, and to assemble all these passions and affections, to receiue direction, howe to bee disposed, in what causes, & how farre. And to receiue reprehension and discipline for their cōtempt or disobedience. For the discouerie whereof, obserue this in al the things wherein thou employest thy minde. And therein first consider, and conclude, that by the reasonable soule and life, is vnderstoode, such a soule and life, as hath counsell, iudgement, and reason, which was created to this ende, that knowing God her Creator, and louing him, in regarde thereof, she might honor and serue him. & finally, by degrees, attaine to immortal life & happines, which is appoynted for her end, and is the marke she should labour to attaine.

For

For, as nothing in man is more excellent then Reason, whereof God hath made thee partaker, so is there nothing so well befitting thy Reason, then that thou know, loue, and honour God, as whom nothing is so excellent, nor vnto whom nothing may bee compared, and without whom, thou hadst not obtained, neither being, life, sense, nor reason; for God is aboue thee, God is beneath thee, God is without thee, God is within thee, God is round about thee, God is euery where else, thou wast no where. Nowe when thou sendest thy mind and reason into the bowelles of the earth, to search there, for things of much virtue, as golde, and other mettalles, weigh by the rule of right reason, to what vse thou intendest the employment thereof, whether to the glorie of the Giuer, or thine owne priuate appetite or desire,

fire, whether thou esteemest not more, a few Flemmish angells, than the blood and life of a thousand blessed Saints? If thou growe affected to the garment of the earth, the grasse of the field, and their stately branches, consider whether thou putte true difference betweene them and immortallitie, and how much lesse thou arte inquisitiue after Eternitie, than those corruptible matters. Examine thy selfe, whether thou be thy monies maister, or his vassall. If thy liking be carried after the moouing things, consider how the delight and pleasure in them ouer-ruleth thy affections, and taketh vppe thy minde from contemplating their right vse, and the end whereto they were appointed.

If in keeping company with those of thine owne kinde, there are two Sexes; The first betwixt man & woman,

man, in which is ingendred man and woman. And therein consider that Reason shewes thee, that God made one woman for one man, and but one man for one woman: which the more sheweth the excellencie of his creation, in that hee made so large a worlde for so small a company. That this is a true conclusion, not to be violated by Reason, the very rule of euen-hood, and right, dooth shew. For whosoever would breake wedlock, would not haue the same measure requited to himself: neither doth the father like it in the sonne, nor the mother in the daughter, and rather than confesse it, Nature her selfe, in respect of her originall purenesse, is so ashamed thereof, that she will rather commit periurie, than acknowledge it: which agreeth well with the wordes of Gods owne spirite, pronounced by *Malachi*, that God had abun-

abundance of spirite, which sheweth that he might haue made diuers women for one man; or diuerse men for one woman; but his purpose was otherwise, howsoeuer men regarde it.

If thy purpose be, in accompanying with men, and hauing societie with them, *respice finem*, to what end it is, whether for thy present pleasure, or profit, or the endlesse happinesse of immortalitie. In these matters there are three speciall things to bee considered. First, the intent and purpose of thy minde, and the conference and conclusion there, before any words vttered. The second is the words which are the minds messengers, to make knowne hir intent. The third is the actions & practicke parts thereof. Consider therefore, whether thy mind, and thy wordes agree, and whether thy words & actions agree. And in them all, haue regarde, that thy

thy purpose be honest, for nothing is agreeing with right reason that is not truly honest : and nothing truly honest which a man desireth to another, and would not haue the same befall to himselfe.

Now if in thy mind thou conceiue mischief, fraude, and deceit, and thy mouth pronounceth smoothe and pleasing wordes, send Reason to inquire, who it is that sitteth betweene thy minde, and thy mouth, that causeth this iarre betweene thy heartes intent, and thy voyced speech : and she will finde there placed that subtil sophister that beguiled *Eue* with an Apple, neuer intending more mischief than vnder smoothe wordes, *Mel in ore, verba lactis : fel in corde, fraud in factis.*

If thy actions and performance accomplish not thy promises, thy reason will shew, there was corruption
in

in thy minde , or weakenesse in thy vnderstanding, that wouldest aduventure to promise matters about thy abilitye.

If thy mind be discontented (which is a generall thing among men) some in wishing to chāge their sex, as men to be women, & women to be men: old men to be yong, children to bee of ripe age, the single to be married, the coupled to bee asunder, the seruant to be Master, the Maister to be seruant, the rich to be more rich, the poore to be as rich, the needy to haue the wealth of his neighbour, the man subiect to obediēce to rule the gouernor oft times, to be freed of his great burthen. And this which is a generall fault in euery man of aduancement and preferment, to excel, and to beare Rule, insomuch, that oft times the subiect vniusly contendeth for the kingdome. A thousand other things

things there are in seeking of novelty, exchange of trades, and courses of life, of health, and libertie, and such like; which I leaue to rehearse and send thee to thy selfe for resolution.

Peruse thy whole body, and thou shalt finde diuers necessary parts and members, as the feete, the legges, the hands, the armes, the head, the eyes, the teeth, the liuer, stomake, lungs, yeines, sinewes, arteries, & such like; Al which tend to the performance of seuerall duties and offices to the heart, and the life therein placed. And as none of these can be wanting, to make a perfect bodie, so none of the enuy another, nor desire to change; & being made for these seuerall vses, cannot exchange places nor offices. So is it thy case to be a part, or member of another world. And as thou wouldest not bee a stone, to bee the richest Iewell: nor a tree, to bee the greatest

greatest Cedar; a beast, to bee the great *Behemoth*; a fish, to bee the great *Leuiathan*; nor a Diuell, to be *Belsabub* himselfe: So Reason teacheth, that thou canst not be *Moses* nor *Elias*, *Salomon* nor *Dauid*; not borne of the roote of *Iesse*, no *Romane*, *Italian*, nor *German*; thou canst haue no other Father nor Mother then thine owne. If thou be not borne of the blood Royall, it is not Gods fault: But if thou rashly aspire to that where to thou art not borne, it is thy fault. And the same reason whereby thou requirest to haue dominion ouer thy inferior, requireth thou shouldest obey thy superior. For the powers that are ordained of God, among whom the king is the most excellent, carrying representation of the maiestie, iustice, and mercie of God.

If thou send forth, (as thou must of necessity) any of thy appetites, affections,

fections, or passions. Then giue them their Commission, for feare of offending: and omitting the rest, I will particularly touch these. And first, concerning necessarie things, if thou suffer thy affection, or passion of thirst at libertie, let her not riott so farre as to ouer-maister thy Reason, be as carefull in thy greatest drought to keepe moderation therein, as thou art fearefull, to burne thy selfe with fier, when thou art most colde; be as wary in that point as thou woldest be to put a sword into a madde mans hand.

If thy passion of hunger craue libertie, let her boundes that she surfeitt not, nor waste as much in one day, as would satisfie thee a moneth: If the affectiō of cold require clothes, giue her a law, that she exceede not hir bounds, by putting on thy whole wealth in a sute of apparrell.

If

If thy affection of Loue, or rather Lust, be extraordinarily busie, take order in time that shee ouer-runne not her compasse. And as Loue is properly said to be a desire of things faire, goodly, and beautifull; so lett her not extend them further then to things honest, profitable, and possible. For if the thing thou loue bee not honest, it will be a clogge to thy conscience; if not profitable, it will be wearisome to thy life; if not possible, it will turne into grieffe, and so either into a desperate or mad humor. For if *Plato* conclude rightly, that all things in this world are engendered by loue, thou hast Reason, to take heedethou abuse it not, and it become thine owne confusion. If thou hate, see it bee vice, & not vertue, for there is none so impudent, but will confesse that vertue is a good of the soule; and vice beeing the contrary, is

an euill. *If Reason be thy medicine, the contrary must needs be the sickness of the Soule.

If thou feele sadness or sorrow coming fast towards thee, let Reason stoutly and valiantly to defend thee from it, remembring Salomons conclusion, that a sorrowfull hart drieth vp a mans bones: yet mistake not my meaning, for godlie sorrow for thy misdeedes, is a good protection against the other.

In the case of friendship, take *Aristotles* Moral for thy direction, perfect friendship is among good men that loue vertue, and in all things auoide rashnesse: out of this Reason *Darius* acknowledged, he had rather haue one *Zopirus*, then the conquest of twentie *Babilons*.

If the thing thou hope for, bee grounded vpon Reason, and depend vpon a possible; attaining the same, it will

will in it selfe protect thee from despair. And if thy hope be rightly in God, Reason will teach thee to depend on his providence, and not to hope for vain or impossible matters. And seeing that hope is the fountain & trade of al sortes of mens employment in this life, there is great cause it should depend vpon Reason, & not rashly consume that a man hath, and foolishly hope for more.

Many vaine things follow vaine hope, which commonly worke confusion. As the hope and expectatiō of vaine glory is vaine: so is the excessive charge of building, of apparrel, of diet, prodigalitie, and popularity, which foloweth the same as vaine, & consumeth the affected thervnto, aluding to this saying: *Hee that strineth to bee friend to many: can hardlie be friend to any.*

Vain hope of riches, honor, dig-

nitie, and things notlike to be obtained by the rule of reason hath brought many to distracted wittes, and wilful destroying of themselves.

In the attempting of things something vncertaine, examine these two passions, by the rule of reason, fearefulnessesse, & hardines: for as they are two extreame, so yet is the meane of them, a good temper. As cowardly fearefullnes is to be abandoned, so is fool-hardines vtterly to be reiected. The temper wherof Salomon sheweth, where he saith: Blessed is the man that alwayes standeth in feare. But he that hardeneth his heart, shall fall into mischief. Which meane is fully described by *Esay* in 66. chapter, saying; whom shall I regard saith the Lord, but him that is milde and gentle, and standeth in feare of my wordes? And God himselfe saide, that *Moses* was a mylde man aboue all

all that liued, accompting mildenesse for the height of vertue.

And bicause in the ireful appetite, heate, choler, and fury, beare a great sway, which like the raging fire consumeth without measure. Thou hadst neede ride such a colt with a strong mus-roll, and musle it as thou woldest a biting mastiffe, lest in thy rage they ouercome thy Reason, and rebell against their Queene, and by treason, they bring thy life to confusion.

Cicero in his fourth booke of his *Tusculane* questions saith: The fountaine of incombrance, is, intemperance, which draweth, and estrangeth vs from true Reason, and is so contrary vnto it, that it is vnpossible to gouerne and restraine the lusts & desires of the heart: Selfe-will, rash vowes, outrageous othes, intemperate furie, and franticke madnesse, do

commonly follow this wilfull appetite, if it be not very moderately tempered with respectiue consideration. Al these passiōs, if they be inordinate, are the daughters of pride, frō whēce commeth whatsoeuer is euill, of whom beware & take heed, as of the *Crocodile*, or the sword of thy malicious enemy. If thou wilt be carefull and curious in framing thy timber for the building of a house, that euery thing be fitt and proportionable: so hast thou need to take as great care in reforming and keeping thy passions and affections, subiect within the rule of Reason. And for conclusion take this, that the performance hereof requireth, as much paines, dilligence, & labour, as any mecanicall art: for of all mischiefes, idlenes is the most dangerous, which right Reason cannot abide, nor endure in hir Court, which cherisheth and aduaunceth the labor of
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of the mind, which I commend vnto thee aboue all riches.

Sect. I X.

Reasons publike gouernment.

IN euery gouernment and order, the beginning is taken from the least, & vnworthiest partes, as Grammer beginneth at letters, Geometrie from the point. Arithmeticke from the vnitie, *Musicke* from the note, and so proceedeth to the better parts. He that runneth most swiftly, began to creepe, then to stand, after to pafe, and so by degrees to the facilitie of his speede: So in the cases of gouernmēt of a publicke estate, the beginning is at one person, singularly by himselfe: Which is euery mans case, and therefore did I indeuoure to handle that matter

matter; first, that euery man gouerning himselfe rightly, might the more fitly and sufficiently become a member of a well. gouerned common-wealth: for Reason sheweth that it is well or ill, with the publike state, as all her partes are particularly gouerned, euen from the least to the greatest.

As the Magistrate is said to be the head; and the people, the body of the cōmon-wealth: So hath Reason added a third matter to giue life vnto this body, and to be, as it were, the soule of this head and body, which is the law wherby al the parts therof are kept in order.

This law ought to allow souerain-
tie in one, and obediēce in al the rest.
The ministers and officers of the
Lawe are her mouth, whose wise-
dome, vnderstanding, iudgement, in-
tegritie, constancie, indifferencie, and
fidelitie,

fidelitie, should be as iust & equall as the beame that beareth the ballance, wherewith Gold is weighed: and the standard measure that alloweth to euery one alike. As the Soule and mind of man walketh betweene heauen and earth, and considereth of the both: So doth the right minister of the law descend into the Soule of the law, and walketh betweene the head and the lower parts of the commonwealth, and considereth them both, giuing to each his euen measure; not a dramme to him that ought to haue a gallon, nor a bushell to him that ought to haue no more then a pinte, but to euery man according to his right. I mind not to discourse of the diuersitie of gouernments, and what they are, and how the vse of them haue bin in other countries: as the Aristocracie, Democracie, Monarchie, Oligarchy, or, Duarchie, and diuers

uers other governments.

But pursuing my purpose, to discover to the weake, and meaner sort of men, their places, duties, and offices, hold my selfe happie, that I am a poore subiect and member, vnder this most naturall and most auncient government of a Monarchie, the head and guide whereof God long continue with great comfort and ioy, which would be much the more increased, if her subiects, the members of this body, would, according to true and right Reason, do their duties, and performe their obedience towards God, their countrie, and her sacred Maiestie.

Many men haue trauelled in other countries, to gaine experience of vsages abroad, wherein they oftentimes so much delight, that they forget their owne true and naturall countries vses; others learne languages, when stru-
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ing to attaine the accent of the french, forgot to speake their countries language, and so haue no fit speech at all. Some men follow others so long, that they lose themselves. Some are so eagre to search into the faults of others, that forgetting themselves, they runne into vnreouerable errors. The prodigal man commendeth expense, delighting in a vaine praise, til he haue wasted all his estate, vtterly contemning frugalitie. The churle exceedeth as much in misery, and despiseth liberalitie. The vaine-glorious is raiuish-ed with kinde words of the flatterer, reiecting true aduise. The prowde is insolent and outragious, neuer satisfied with reason. The kinde-hearted, rather than he will sit out of the company of fooles, will make a foole of himselfe. The Gentlemans son must take no paines, it is against his reputation. The Scholler oftentimes in-
steade

steade of proceeding in virtue and honest causes, studieth and practiseth mischief and falshood. He that hath once waited at his Maisters Table, thincketh it a disgrace, at anie time after, to take the plough in hand. And if the poore father hath brought vp his sonne to some place of preferment, it is hard if the sonne be not ashamed of his father. The friend (for the most part) is in shew: and to serue his owne turne, wil not sticke to supplant him, whome he ought most to regarde. The countrieman is neuer quiet vntill hee haue the marchants money: and the marchant commonly maketh his match so, as he will not loose by the bargaine. But whosoever obserueth what othes, protestations, vntruths, deceits, cunnings, crafts, and collusions are vsed amongst all sorts, shall well find, that Reason hath not her right gouernement. If anie
man

man looke but into the Comcedy that treateth of the Humors of men, and the booke of Cony-catching, he shall see those errors very liuely, and at full discovered.

Now, as the beginning of government, is at a private man, so the first that followeth, is the gouernement of a private family, in which the maister of the house hath authority to impose domesticall Lawes. The next is betweene the Lord and Tenants; ouer whome the Lord hath authoritie to appoynt ordinaunces, and to receiue an othe of fidelitie. Then followeth the gouernement of Tithings, of Towneships, of Citties, of Counties, & so concludingly of the whole state, whereof to dilate, would be ouer tedious. The collegiate and ecclesiasticall gouernements, and al priuiledged places, ought to haue repaire to one head. At one is the beginning
of

of obedience : and at one, is both the beginning and end of gouernement. And whatsoeuer is meane betweene those buttols or boundes, is the publique state, which by reasons rule and law, are to be ordered and disposed, like as the stuffe and seuerall matters that goe to the building of an house, which, as they are to be at the direction of the principall woorkeman, yet are they not to be lost, nor spoiled: so is it in the case of gouernment, for the ordering of causes, and suppressing of disorder in a publique consideration, without confusion of any. In which publike state many ancient, laudable, and godly Lawes haue beene made, which of themselues, are in the common-wealth, as the soule is in the body of a man, when hee either sleepeth or waketh. The life of the law is the minister and officer thereof, who should distribute the same to the indifferent

different and equall good of all. It is as the line or plumbe rule, whereby the workeman guideth his building vpright.

Gentle Reader, consider with thy selfe, which part of this building thou art, wherof this maine state consistes, and reason with thy selfe, if thou bee contented or discontented with thine estate, and the cause that mooueth thee thereunto: and likewise consider whether that cause be reasonable, or not, if thou finde, no, suppress it, set the queene of thy passions and affections to iudge thereof, and reforme thine error: which, if euery man in this Land would performe, her Maiesties gouernment would farre passe the gouernement of *Numa Pompilius*, or any that euer liued.

If we enter into consideration, of the seuerall kindes of liuing things, how the bond of nature dooth make

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them

them affect the company and fellowship of creatures, of their owne sorte, to liue together in assemblies with a kinde of pleasure and contentment. The beasts, on the earth, in the ayre, the birds, and in the water, the fishes, wherein they holde themselues strongest, and most safe, as they are gathered together into greatest companies, in a kinde of agreement, as their natures are expressed by *Aristotle*, and others of like learning. It will enforce men to wonder at their owne intemperate gouernment, considering that against one beast, or bird that killeth one an other of his owne kinde, there are thousands of men murdered, and vnnaturally slaine by their compares; so that among men, reason so litle preuaileth, that the very sensuall partes rebell against their owne nature. In somuch, that men, through their vnreasonable actions, committe that
which

which the vnreasonable beasts do esteeme to performe.

Had not Reason neede to impose laws, to suppress these disorders? In the priuate body of a man, if the gangrina take any member, which is like to bring the whole bodie to death, & destruction, will not the head, the heart, and all the rest of the members consent to the seuering that member from the body to saue the rest? So in the state of a common-wealth, to preferue the principall and generall parts, Reason hath made lawes, not to respect any particular that shall grow dangerous to the whole, and specially, to the head, which is the life & honor of the rest.

As the priuate man that hath his legge cut off, to saue his body, hath no pleasure, but paine and grieve in losing the same: So the good Magistrate, hath no pleasure in the death or

punishment of the subiect, but is rather grieued that any such member should be so corrupted as he may not be abidden to remaine.

The law is said to be the blood, & bond of the commonwealth, the spirit therof.

The law is said to be a singular reason imprinted in nature, commanding those things that are to be done, and forbidding the contrary: by which the men of the first world liued without any written law at all.

Besides the written law, the law of nature is a sence and feeling, which euery man hath in himselfe, and in his conscience, wherby he discerneth betweene good and euill.

The lawe is as the medicine, the minister and distributer therof, as the Phisition, & the offender, the patient. As in some causes, though the Phisition do not giue the potion rightly,
nor

nor the patient haue a stomake to endure the taking; yet is not the fault in the simple medicine, but in the giuer and receiuer, or one of them. The wrong is not in the law, if thou bee corrected for thy offence, but in thy selfe for thine error.

Many a man being sicke of an ague, findeth fault with his drinke, where in truth the fault is in his taste: the like may be said of those that complaine of the iniustice of the law, where alas; it is a dombething of it selfe, and intēdeth no harme to any, but the wel vsing or abusing thereof is the matter that is to be considered.

The euill disposed, wisheth there were no law, that he might vsurpe ouer the good, or at least, he holdeth the law, to be ouer-seuere, to punish his fault; on the other side, the honest minded man, findeth that the offences against the law; are not fully, and

speedily reformed.

To treat of the diuers kindes of lawes, of diuers Countries, and the seuerall vses of them, I intend not, but to leaue a note to men of ordinary vnderstanding, that the gouernment of men, vsed by the discipline of lawes, is as necessary as the life, to preserue the body from putrifaction.

He that thinketh it an easie, or sleight matter, to put his hand into meddling, or dealing with state matters, making of new lawes, or, abrogating the old, as if they were to bee put off and on, like a garment, or fantastically changed, as the wild humor of some few affect, let them consider what *Demosthenes* said of the decrees among the *Locrians*, that euery Citizen that was to bring in a new lawe, shoulde come and declare it publike-ly with a halter about his necke, to the intent, if his law were for the vnwor-
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thinnesse thereof reiected, hee should presently be strangled.

Such consideration must be take of the law, saith *Isidore*, that we must not iudge of it, but according to it, nor (saith *Cicero*) the people must not hearken so much to the orator or advocates of the law, as to the truth of the law it selfe. *Pausanias* Reason, wherfore the lawes among the *Lacedemonians* ought not to be altered, was, for that the lawes ought to bee rulers ouer men, and not men maisters ouer the law.

If *Mercurius Tresmogistes* tooke great paines and labor, to compose lawes for the ordering & gouerning of the *Egyptians*; *Phoroneus*, among the *Greektians*; *Solon* among the *Athenians*; *Lycurgus* among the *Sithians*; *Numa Pompilius* among the *Romans*; *Pharomond* among the *Frenchmen*; *Charles the great* amōg

the Almanis; Iulius Cæsar and others, among the English, that were as lightes to their severall governments. wherby their subiects might live in obedience, to the state, and have Justice, ministred & distributed among them according to their equall rights, which to their immortall honor, haue continued in those countries, for the reasonable guiding of the people? what do the infringers, violaters, corrupters, or contemptners, of those lawes, whereof there are many, deserve?

Ignorance, ignorantly, is holden, to be the Mother of Deuotion, which opinion, hath bred a wonderful confusion in the world: for if it bee the Mother, and Deuotion, the childe, they know not one another; and for want of knowledge must needs erre. Concerning themselves, *Partus sequitur ventrem*, the Daughter followeth the

the Mother. Ignorance hath no acquaintance, much lesse alliance with Reason; and therefore cannot apprehend nor embrace things grounded on Reason. Ignorance is the opposed enemy of Reason; and leadeth to all outrageous and vnlawfull attempts. Blind Deuotion her Daughter inciteth and stirreth vp the minds of men to sensualitie, selfe-will, rashnes, intemperances, fole hardinesse, stubbornnes, contempt, and the vtter subuersion of the lawes, ordinances, and directions that Reason hath provided.

This Ignorance, and her brood, hath spread abroad many seditious and slanderous reproches of indignitie, insufficiencie and grosse defects to bee in the Lawes, whereby this countrie wherein we liue is gouerned. And this Ignorant and foule error, hath dispersed it selfe into many quarters;
and

and gotten strong hold in the world. To set downe the particular errors in that behalfe, and to answer them fully, would require a great volume, woorth the writing, and woorthy the reading, wherein I will not now insist. The like may I say of the continuall and daily euasions and slidings from the true touch and period wherunto the practise and execution of the Lawe should tend. Which fault, in the abusive practisers of the lawe, hath beene a great cause that the burthen of that reproach, although vntruely, is layd so heavy vpon the lawe it selfe. I may not giue way to the scope of this Discourse at large. And therefore, to satisfie the ignorant hereof, in some measure, I send him to behold and view these speciall poyntes, concerning the course of gouernement established, and set downe by reason and law.

The

The Maister of a house ordereth his housholde, agreeing with the conditions thereof; as the Babe newly borne is nourished with the mothers milke; the elder children at schoole, to learne rudiments, how to be disposed at riper ages; those grown to mans state, are employed in other busines; the seruants labour for all, and the maister careth and prouideth for all; The apprentice is bound for yeares, which hee must serue out before hee can haue his freedome.

The Schoole maister hath ordinances not to be broken; and hee dealeth with those whome hee teacheth, according to their capacities; first he teacheth letters, then sillables, then wordes, and after languages, and the congruities of them; and after, the knowledge of the tongues, he teacheth Artes: and thus by degrees proceedeth in a reasonable and a temperate

rate manner to the furnishing of that which belongeth to his place.

The Vniuersities haue lawes and ordinances, to approoue, trie and examine, the woorthinesse, sufficiencie, and honesty of those, whom they intend to grace with Titles or Dignities of learning; as the seuerall professions whereunto they bend themselves leade: out of which proceede our reuerend Diuines, learned Ciuilians, and necessary Physitions, besides the woorthy storage of the famous Innes of Court, royall court, and other places.

In Citties and Townes corporate, they haue orders for the election and choyse of men from office to office; and by degrees to looke into the sufficiencies, abilities, discretions, and vnderstandings of men before they be admitted to beare this principall gouernment. And therein is likewise to be

be obserued, that Reason hath imposed a fit ordinance, that by a common and generall election the chiefe officer is to be chosen. In which corporations, as there are many Companies, whereof these gouernments doe consist: So hath each of these Fraternities, speciall orders and ordinances, in their peculiar and particular offices. In this behalfe there are many orders ordinate and subordinate, and which were ouer-tedious to recite: to be short therfore in that point, Reason hath giuen them abilities and powers to make ordinances and constitutions within themselves, but limited with within bonds. That they be not contrarie to the lawes of the land.

The Innes of Court haue orders, both to constraime study, and to trie and examine the students, as well for the sufficiencie of learning, as congruitie of manners, and to commend
and

and giue grace to the well deseruing, and stoppe the course of peruerse and disordered persons. Out of this courtly Academie, what good this Commonwealth hath receiued, appeareth, in that the Kings and Queenes that raigned ouer the same, haue alwayes chosen their seruants and ministers of iustice and authoritie from those places. Of the Lawe it selfe it is worthily said, *Lex Regi, quod Rex legi*, The lawe is to the King, as the King is to the lawe.

As the King vpholdeth and maintaineth the lawes priuiledges, and rights of the Land, so the lawe keepeth men in subiection and obedience to the King: and thereby giueth glorie and safetie to the King, with peace and dignitie to the kingdome.

That in the desciding of controuersies and questions growne among men, the lawe hath a most equall and
in-

indifferent course drawne downe by reason, appears in this. First, the smaller matters are to be tried before the Lord of a manor, where the cause is between those of his homage, wherein, as in the causes of greater moment in higher Courts, the triall is appoynted, *per probos & legales homines*, by a Iurie of approoued and lawfull men: *per testes fide dignos*, by witnesses, not attainted of notorious crimes, but deserving credite. In which behalfe is to be obserued, what care the Lawe hath of indifferencie, in that it hath admitted many challenges for kindred, aliance, affection, fauour, or displeasure, and such like, lest by corruption, iniustice might bee ministred.

And as the cause may require, so that it goeth to the Iudges theselues: For like as by the verdict of Twelue men, euery cause of some nature must be

be tried : So by the Direction of the Law, causes of some other nature are to be decided, and adiudged by the sentence of the twelue Iudges of the Land.

Is it not of worthie consideration, & a very resonable course, that reason hath set downe, that the trial of Land shalbe by men of the same neighborhood : that they, knowing the right, may execute the worke of the Law? *Lex suum cuique tribuit*, the Law giueth to euery man his owne. Then the common opinion of them that say the fault is in the law, is erroneous, by condemning the Law, for the peruersers of the Law, and Iustice, of whom there are too great a number.

Looke further into the true sinceritie of the Law, and you shal finde, that Reason hath made Lawes, to reforme those errors: and to punish the offenders : according to the qualitie
of

of their transgressions. What can she do, poore dumbe thing? she is not able to speake in her own behalfe, and few wil do her right, either in woorde or action.

Comes shee not neere the Court when she punisheth treason, to preserve the Kinges person? Embrace her, and vse her worthily, for she is of great honor, and the principall worke that euer Reason brought to effect in causes of this world.

The Souldier and man at Armes will confesse, that without the Lawes of warres and martiall Discipline, there is no possibilitie of keeping things in order.

The diuines and professors of holly Writ in all countries, and in all ages, haue made allowance hereof, & much endeououred the performance of some things in that behalfe.

All the Emperors, Monarks, and
K Kings,

Kings of the world, depend hereupon, and hereby their governments are preserved and kept from confusion: the least fraction whereof worketh great annoy, as appeareth by the stories written by Cornelius Tacitus of the lives of Nero, Galba, Vetellius, and others in the Roman Empire.

This consideration offereth it selfe (though something abruptly,) that if the offences, errors, and transgressions of men in these points did consist of substantial matter, as the bodies of the offenders do, and were, for their unworthines, appointed to be consumed with fire; All the water in the great Ocean would not extinguish the flame. This being true, it shall agree well with Reason, and be very convenient, that men looke into themselves before it be too late, & correct their errors whilest they have time, lest in the end, for the faults of their
their

their materiall bodies , and sensuall, and loose dispositions : their Soules which consist of immateriall and vncorruptible substance, bee sett on fire, and burne in hel with vnquenchable fire, that no water, of what abundance soeuer can put out.

And so hauing drawne to thy remembrance, these short notes, I send thee to consider (for the worthines of the law) that Moses, from whom the grounds of all lawes are receiued. did (in his time) publish the law to the people himselfe , vntill the people grew to great numbers , and infinite disorders, and then by the perswasion of *Iethro* his Father in lawe, hee appointed ministers, and officers vnder him. The law put in execution by those officers, was not the law of the officers, but the law of Moses. And the law vttered by Moses , was not Moses own law, but the law of God.

Such is our case, the multitude of offences and euills committed amongst vs, are too great, and ouer many for our Queene, to order in her person: therefore, Reason hath set downe meane authoritie vnder her. The lawes they put in execution, are not the lawes of the Iudges, but the lawes of our Queene, and countrie. The sentence they pronounce, is her Maiesties; they only giue it a voyce, and the maine point is this, both the lawes, and determination thereupon, if they be truly executed, and obeyed, are the lawes, and sentence of God himselfe. Was there not in Moses time, a chiefe head aboue men? was there not amongst me one aboue the rest? were there not vnder him others that took paine to sit in Iudgement, to heare the peoples causes? was there not the chiefe Magistrate, and inferior Magistrates, some in authoritie to order,
and

and gouerne, others vnder them to obey? were there not men that sustained wrong, and others that did the iniurie? was not *Miriam* that gallant Lady punished with leprosie, for murinuring against the authoritie of Moses? And is not this the antientest gouernment in the world? And was not this a kind of Monarchie?

Doth not our state, and gouernment resemble this? we haue the same G O D they had, a sole gouernor as they, lawes as they had, Liuetenants, Deputies, Officers, and Magistrates as they, people to be kept in obedience as they, murmurers against the head as they. If they had *Corah* and his company that rebelled, this land hath not bin free from such: but God haue the honor, they haue had their punishment as well as *Miriam* and *Abiram*. If the Magistrates in that gouernment found store of busines,

to punish offences, and right the oppressed; our countrie is not altogether vnlike them therein; If *Moses* had *Aron* for Church matters, our head hath, vnder her, mē authorized for that purpose.

Behold all these things which containe within them a thousand other branches, and consider whether Reason hath not preuailed far in this our country, and God bin very fauorable to the successe thereof: what impiety, inhumanitie, and bestialitie were it, to peruert the good that hath bin attained vnto in these pointes? And what doe the contemners, resisters, disobeyers, peruerterers, and abusers of this so sacred and holy an ordinance of God deserue lesse then those that were punished in *Moses* time?

Non minor est virtus quam querere parta tueri: quibus acquiruntur ijsdem praeservantur modis: by diligence, labor,

bor, studie, endeavour and obedience, haue these bin brought to order, and by the like must bee preserued. In which office, euery member hath a share, the chiefe head in gouerning, and the rest in obeying, which is a dutie to be performed by euery subiect: And wherevnto right and true Reason will leade euery man, if he carefully obserue his duction. The omitting wherof, was a fault in the time of Saint Paul, and Saint Peter. The one, writing to Titus, willed him to put men in remembrance, that they be subiect to principalities and powers. The other requireth that men should submitt themselves, vnto all maner of ordinances of man, for the Lords sake, whether it be to the king as to the superior, or vnto gouernors as vnto them that are sent of him for the punishment of euill doers, and for the praise of them that do well.

K 4 Besides

Rom. 13. 1;
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Besides, Saint Paul saith in an other place, be subiect to the higher powers for who so resisteth the power, resisteth the ordinance of God. With which sayings I conclude, desiring that euery man will put himself in remembrance of his dutie in those points, and according to his calling, beare a faithfull and true heart to his Queene and Country, and obedience to authoritie, as the key that openeth to all happines; and is the closing vp of Reasons gouernement in these worldly causes: and a great inducement to eternitie.

Finis.

The Minds priuiledge.

Who can reſtraine the freedom of the mind,
Or baniſh thoughts from grieued harts perplex?
Or who can ſhew what limits are aſſigne (vex?
To Sorrowes griefes, which do poore ſoules ſore

Mind, keepe thee free from euer being bound,
Faſt from Deſpaire, and feaſt on good Content:
Yet ſurſet not on too ſecure a ground,
Leſt Time let paſſe, Remiſſeneſſe make repent.

Seeme not to be, but be as thou doſt ſeeme,
Thy conſcience ſaue, what euer thee befall,
It forc'th not much what other men do deeme,
Thy guilt or guiltleſſe conſcience ſwayeth all.

In things that taſte of good, is good delight,
Thou manſion for thy God to take reſpoſe:
Keepe pretious things wherein he may delight,
Then ſecrets all he will to thee diſcloſe.

In

The Mindes priuiledge.

*In all reſtraints, yet thou art ſtill at large,
In all exiles, thou ſtill remainſt at home:
The ſecret matters thou doſt take in charge,
Seruant like thee diuine Virtue knows none.*

*The poliſht Temple of Dianaes ſhrine
Did not delight the viewers halfe ſo much:
As counſels good layd up in ſtoreh-houſe thine,
Which will abide the hammer, deſt, and touch.*

*Keepe farre from thee the prauie and euill things,
The ſanctimonies for thy turne are ſit:
Thou harbour haſt among the Peers and Kings,
Thy Chaire was made, thy maker there to ſit.*

*Thou cloth of gold, of ſtate, and richeſt price,
To clad thy God the high and mighteſt one:
In thee therefore, beware, let raigne no vice,
An equall mate thy King abiaeth none.*

*Let none come in, keepe faſt the utter gate,
Deceipt is riſe, and thou art in great danger:
Take heede, beware, there is a ſubtile mate
That preſſeth in, yet ought to be a ſtranger.*

Shuele

The Mindes priuiledge.

Sheele offer faire, both words and deeds of gaine,
She saies she will be gone, and will but view:
But keepe her out, it will be to thy paine,
The words she speakes, is neither of them true.

The Bridebed once defilde, the Bridegroom leaues,
It is a place he doth detest and hate:
See to thy selfe, when once she thee deceaues,
Thy Glorie's gone, thy Honor's out of date.

Friend to thy selfe be thou, for to be friended
Needs curious choise, I speake as reason bindeth:
Faire shews of loue, with faint effects are ended,
When fruitles words shew what the speaker min
(detb

The matter meant, the mind must needs containe,
That secret is to him that dooh intend:
Al pleasing words and speeches that are vaine,
Gainst truths supports by no means may contend.

That ample walke within so large a field,
Would well permit my pen a ranging scope:
But yet my will to Reason now must yeelde,
To end this cause my Muse doth stand in hope.

The Mindes priuiledge.

*In fewest words, but words of great respect,
The minding well, and well affecting spirit,
Eternizd loyes with Angels shall ampleet,
And endlesse blisse by promise shall inherit.*

*That blisshed place, and place of highest blisse,
Without cōpare: Compare! what needs that word?
God hath ordaind for seruants that are his,
Blessed are they that euer serue the Lord.*

Finis.



